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The nature and processes of this early commerce undermined the feudal régime and the realistic philosophy. It determined the institutions and activities of the city commonwealths of Italy. It conditioned the principalities of northern Europe. As it became less and less exclusively a commerce in luxuries and more and more a trade in staples and necessities by the creation of new wants, there ensued not only a specialization of function in the activities of the individual but also a widening of the social activities of the individual. Society discovered without wholly perceiving it a new means to realize the social ends and thus undermined the position of the medieval church and made the Reformation a matter of course.

The dawn of the modern age, however, is signalized not so much by the formal revolt against the church, as it is by the political philosophy of the seventeenth century, rooted in the deposits of an economic revolution. The national state and the law of nations are agencies employed to enable the individual to function for larger and larger communities. The exercise of these agencies in the sphere of political action and of economic opportunity gave rise for the first time to the self-conscious individualism of the age of enlightenment. The state, like the gild and the church, was forced to abandon its claim to be the social end.

In these latter days the individual has put himself forward as the end. This assertion might only stimulate anarchy were it not for the organization of modern industry with its ever more insistent demonstration that no man liveth unto himself.

The author's method and treatment offer little ground for objection. What there is of it must be a matter of difference of emphasis rather than attack upon fundamentals. The thing of real moment is that he has given a new and important elucidation of the continuity of history.

JOHN H. CONEY.

Geschichte der Meder und Perser bis zur makedonischen Eroberung.

Von JUSTIN V. PRÁŠEK. Band I. *Geschichte der Meder und des Reichs der Länder.* [Handbücher der alten Geschichte, Serie I., 5 Abteilung.] (Gotha: Perthes. 1906. Pp. xii, 282.)

WITH a new Shah on the Peacock Throne of Teheran, a written constitution, a parliament, and much talk outside as to what Persia may become or what may become of Persia, we may say that a book on the early history of Iran is more timely than usual. The author of the present work is a professor in the historical department of the University of Prague, and he has presented to us in his first instalment a learned and painstaking account of the sequence of events that took place before 500 B. C. in the lands between the Caspian Sea and Persian Gulf, the Tigris River, and the Indus, in other words the history of the kingdom of the Medes and Persians whose laws knew no change down to Alexander's time.

The writer leads us by his erudition through the dark mazes of the "Proto-Iranian and Proto-Median" periods, which might possibly have been lightened a little more at one point if he had made use of the less-known fact that "Median", as an adjective, really occurs in the Avesta as *Mazainya*—"the Mazanian demons" whom Zoroaster anathematizes)—and then he passes on to the beginnings of Media itself as a power.

In the face of such learning it may seem like carping or ungracious fault-finding—although one is none the less appreciative of the author's scholarship and critical acumen—to say that a large part of the Median portion of this history, or nearly half of the section lying before us, reads too much like a succession of deep and minute disquisitions, presenting argumentation as to the relative value of the various sources employed, discussion of views of previous writers, the *pros* and the *cons*, in short a sort of learned prolegomena, although the abundant bibliographical references in the foot-notes are always welcome. But much of this material of research would have found its place more appropriately in the publications of some special historical journal or the transactions of an academy, than in a book designed as well for the general student of history as for the professed Orientalist. It would have been really better to have published these portions separately as preliminary investigations, just as Professor Prášek has done on several occasions, and to have confined the present work more to results in those particular sections to which the reviewer is alluding.

The real interest in the present book, though not necessarily in fact, begins with the chapters on Cyrus, in treating of which the author lays special emphasis on the great ruler's grandly conceived idea of forming "a Kingdom of Countries"—a kind of Asiatic United States. It is to be regretted that when the Prague professor, at pages 204–205, places the date of Zoroaster's entering upon his ministry in the same year (559 B. C.) as that in which Cyrus began to reign, he does not show acquaintance with the special contributions on the life of the prophet of ancient Iran that have appeared since Floigl, whom he follows, wrote, more than twenty-five years ago.

It would come only within the province of a more technical review than this can be to point out minor details in which the Iranian specialist may take exception to the interpretation which the author has adopted for certain moot passages, or the view he maintains on certain disputed matters. It is not without interest, however, to observe that he finds reason for giving a higher estimate of the character of Cambyses than that which is commonly accorded to the mad monarch of Herodotus; in fact, a portion of his chapter on Cambyses reads like a whitewashing, but Dr. Prášek does not leave his reader without a chance to look up for himself the references on which this more favorable judgment is based, even though he may not agree with it. Yet *de mortuis nil nisi bonum*.

The section of the book lying before us for review ends with the overthrow of Smerdis, the Magian usurper; we shall look with interest for the next fascicle which promises to trace the career of the great organizer, Darius, and the sequence of events down to the momentous invasion of Iran by Alexander the Great.

A. V. WILLIAMS JACKSON.

Woman; Her Position and Influence in Ancient Greece and Rome, and among the Early Christians. By JAMES DONALDSON, M.A., LL.D., Principal of the University of St. Andrews. (New York, London, Bombay, and Calcutta: Longmans, Green, and Company. 1907. Pp. iv, 278.)

"SIR, I give you woman", cries the bagman in Thackeray, as he lifts his glass. The Principal of the University of St. Andrews gives us the woman of Graeco-Roman and early Christian antiquity in five or six agreeably written papers reprinted from the *Contemporary Review* of twenty-five or thirty years ago and supplemented by a useful bibliography and a few notes on the modesty of Homeric bathing, the character of Sappho, the relative dates of the *Ecclesiastizousae* and the *Republic*, and similar topics of perennial controversy.

Good taste, a pleasant if somewhat Bowdlerized style and a sufficiency of sound though not very painstaking scholarship redeem this volume from any malicious comparison with the lectures which M. Maurice Lefèvre delivered to *ces dames* in the presence of an *Auditrice auguste* and published with the title *La Femme à travers l'Histoire*. But the author himself would hardly claim for it the place of a serious historical monograph. He discourses pleasantly of the freedom enjoyed by the Homeric woman, of the lenient fatalistic view which the Homeric man took of her peccadillos, of the inevitable Nausicaa idyl. He attributes the succession for about four or five hundred years at Sparta "of the strongest men that probably ever existed on the face of the earth" to the purity and the gymnastic training of the Spartan girls. He protests against the villanous tales with which Athenian comedians have besmirched the name of Sappho, and commends the prototypes of the bachelor girl whose soul revolted at the sordid cares of housekeeping and sought refuge in her school from the low drudgery and monotonous routine to which it appears those women's lives were sacrificed in Lesbos. He ascribes the decay of Athens to the subjugation of her women, deduces the *hetaira* as the veritable complement of the unattractive Athenian wife, and takes the favorable, Professor Wilamowitz would say, the sentimental view of Aspasia. He shows us the good and the evil side of the Roman matron's life, describes her gradual emancipation, and sets forth the main features of the laws of marriage and divorce at Rome.

Lastly he shows how the position of woman declined with the decay